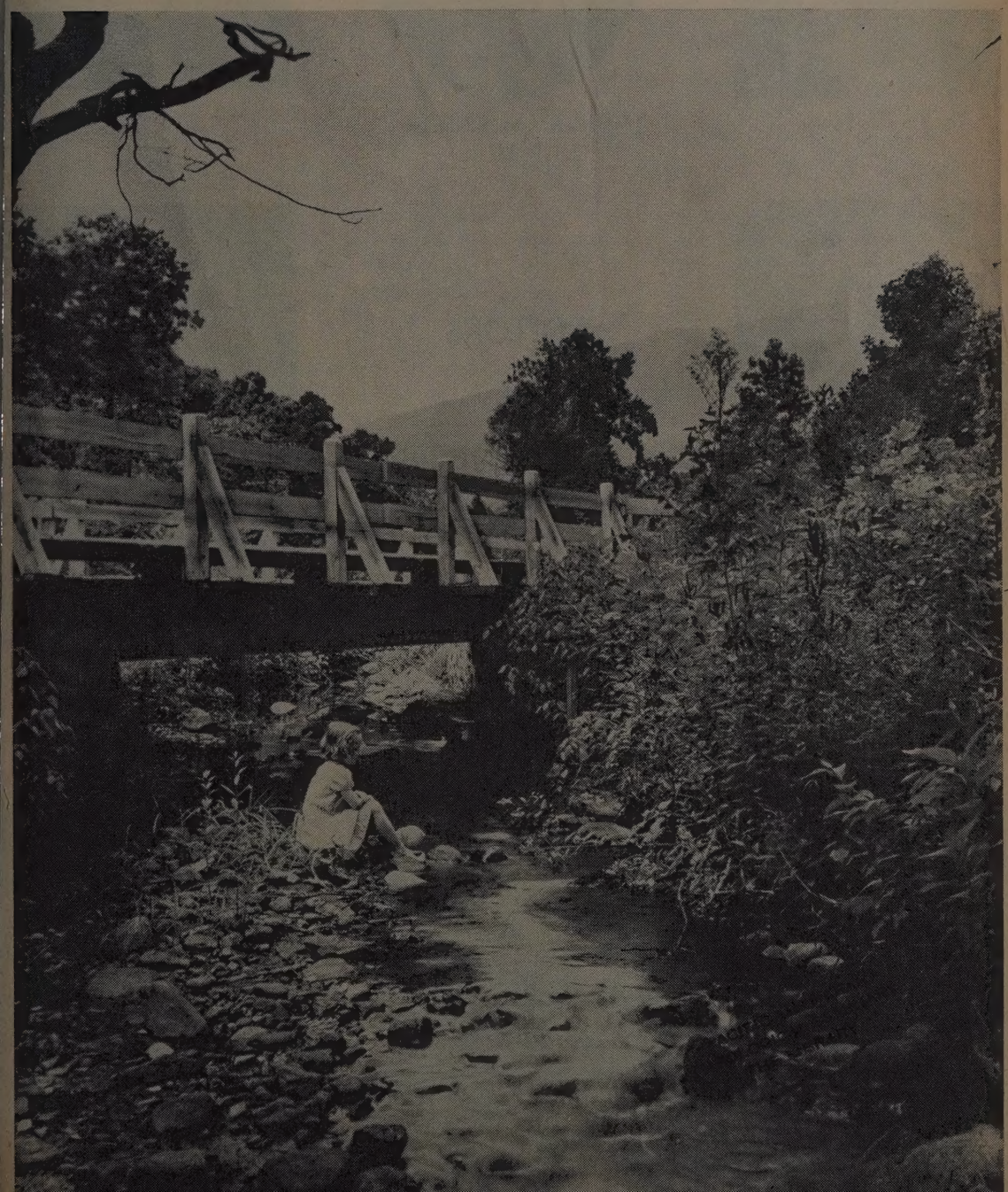
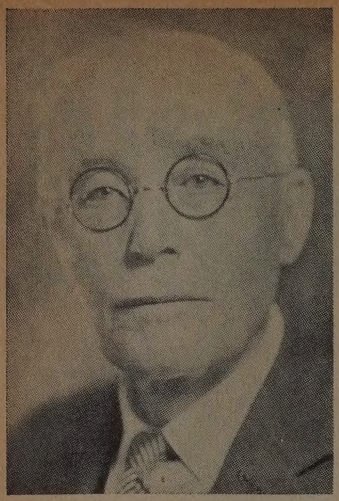
Lutheran Herald

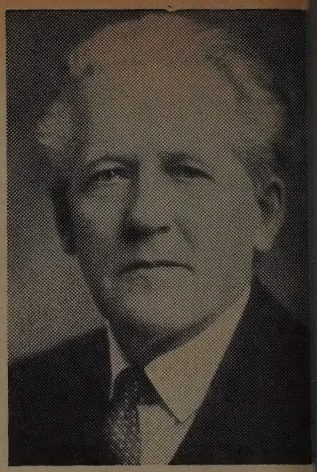
JULY 31, 1956



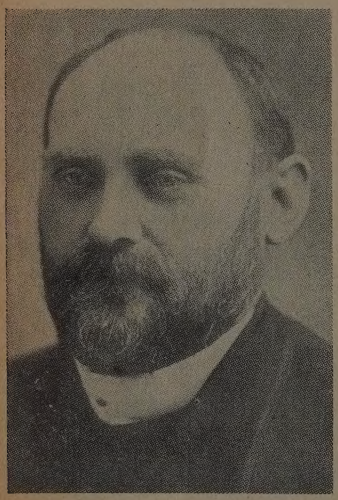


The Rev. Th. Eggen
1917-20

The Rev. J. M. Sundheim
1920-22

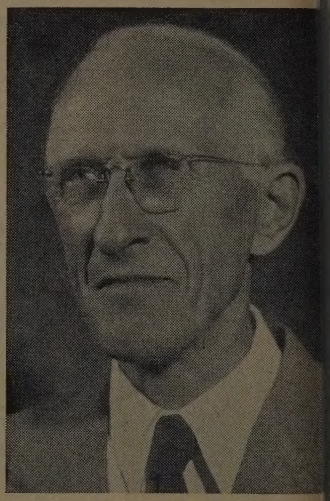


Dr. R. Malmin
(interim)
1922-23



The Rev. Peter Tangjerd
1923-24

EDITORS OF LUTHERANEREN 1917-1956

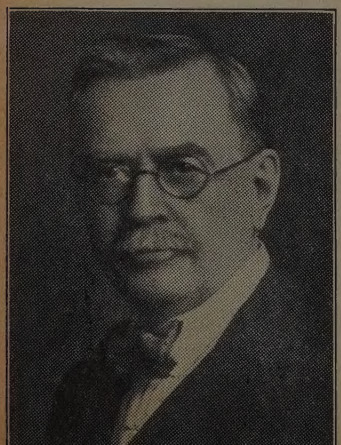


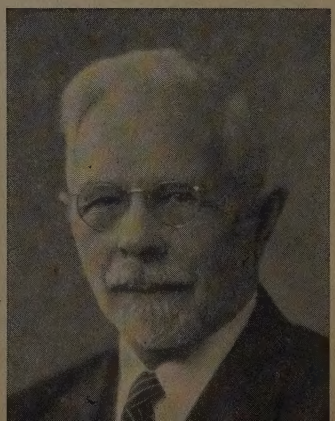
Dr. C. A. Mellby
(interim)
1924

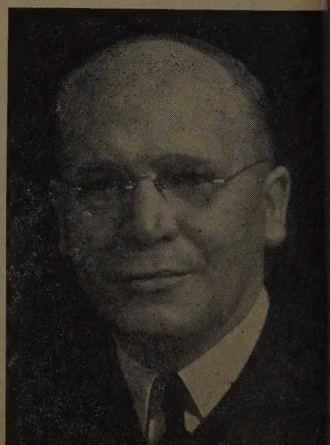
Dr. L. A. Vigness
1925-39

Dr. Jacob Tanner
1924-25

Dr. Herman E. Jorgensen
1939-1956







Farewell Tribute to

Lutheraneren

THE EDITOR

olume XL, Number 16, of *Lutheraneren* goes into the ail at almost exactly the same time this issue of its uch younger sister, LUTHERAN HERALD, does. That will the last issue of our Norwegian-language contemrary. By action of the recent convention, publication *Lutheraneren* is now to cease.

We do not know how many members of The Evanlical Lutheran Church realize what a unique and portant chapter in the history of our Church is thus ought to an end. For a full century *Lutheraneren* and forebears have been regularly published, always as servant of the Church, always with an earnest effort live up to its motto, "Speaking the Truth in Love." Those who do realize it see its end with mixed feelgs. On the one hand, there is understanding of the evitability of what is happening. The day of the reign-language press, both religious and secular, is er. As far as the Norwegian press in America is ncerned, *Lutheraneren's* demise leaves only two papers consequence, both secular, in a field that has been cupied by dozens of strong, influential papers over the st century and more. What has happened, had to ppen.

n the other hand, none of us whose forebears came om Norway and who are old enough in the Church recall the days when Norwegian was the commonly ed language, can forget what *Lutheraneren* has meant the Church down through the long years. Nor can we cape the conviction that with its passing, an era ends hich in many ways we may characterize as "the good d days." It was a simple Church our fathers founded. served a restricted group, and served them well. It as a Church which knew its mission—first and foreost to gather the scattered sheep of a flock who had left their homeland, people who needed and wanted the faith of their youth perpetuated in a new and strange land. Home Missions and Education were its first activities—from both necessity and choice.

Yet it was not a Church content to remain a "foreign group." Its very first book was printed in the English language; it knew that its future lay in the language and culture of the land it had made its own. If it at times seemed to the younger generation that the Church was too ready to hold on to what it had inherited, too reluctant to lay hold on what was new, the fact is that much of the strength of the Church today roots in the conservatism of the Church of yesterday.

Through the years of foundation and assimilation, the church paper played a part so important that it cannot be over-estimated. Dean Theodore Blegen of the University of Minnesota once called the foreign language press "an international cultural bridge." Insert after the word "cultural" the words "and spiritual," and you will have a concise definition of the mission of the foreign-language paper of our Church.

To a degree far more intense than is true in the case of the younger English-language church paper, the Norwegian language paper dominated its field. In many instances, it was the only periodical publication to enter the immigrant home; it did not have to compete with radio and television. Far on into the mature years of our Church, it continued to mold opinion to a higher degree than did any other medium, except only the sermon.

As is true of every periodical, so it has been true of *Lutheraneren* and its forebears: it has been what its various editors were. While editors continue to use the editorial "we" in order, as far as possible, to minimize

LUTHERAN HERALD — O. G. Malmin, *Editor*
CARMEN MITCHELL, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

VOLUME XL . . . NUMBER 31

Minneapolis, Minn., July 31, 1956

the personal, yet the truth is that the editor marks his paper indelibly by his personality, by his faith, by his convictions, and, yes, by his prejudices.

On a preceding page we have pictured the men who have edited *Lutheraneren* in the years since The Evangelical Lutheran Church came into being. Study those pictures, think over what you know about those men. Out of such a study will come an understanding of why *Lutheraneren* has always been a great paper.

Pictured below is a reproduction of the cover page of "Lutheraneren's" oldest predecessor, "Kirkelig Maanedstidende."

Kirkelig

Maanedstidende,

Organ

for den Norsk-Evangeliſk-Lutherſke

Kirke i Amerika.

Motto. "Derſom I blive i mit Ord, ere I ſandelig mine Diſciple, "og I ſkulle erkjende Sandheden, og Sandheden ſkal fri-"gjöre Eder." Joh. 8, 31. 32.

Femte Aargang.

№ 8.

August 1860.

Madiſon, Wis.

Udgivet af C. Fr. Solberg.

"Emigrantens" Officin.

Every man among them came to his editorship mature life, after years of faithful and varied service the Church. Every one of them was a man of cor cration, ability, integrity, deep conviction, and coura Under their guidance *Lutheraneren* has from its ginning exerted a tremendous influence for good our Church.

A special tribute should be given to the man who l edited *Lutheraneren* longer than any of his predecess and whose task it has been to bring this chapter Lutheran journalism to its conclusion: Dr. Herman Jorgensen. He and I were elected to our respect editorships on the same day, during the General Co vention of 1938. We took over our new work at t same time, July 1, 1939. Thus, for 17 years we ha worked side by side. Two men get to know ea other's strengths and weaknesses pretty well in so lo a time together.

The Church could not have chosen better than did when it elected Dr. Jorgensen. Born in Norway 1885, he came to the United States at the age of 17. H studied at Red Wing Seminary for seven years, grad ating with the B.A. degree in 1910. There followed years as a schoolman at Red Wing, equally divided b tween teaching and heading the institution. He studi theology privately and was ordained to the minist of our Church in 1927, possibly the only man who h been ordained by the ELC without resident theologic study.

The parish ministry claimed Dr. Jorgensen for years. He served a short ministry at Gonvick, Minn then moved to Benson, Minn., where he served until h assumed the editorship.

The king of Norway has twice honored Dr. Jorge sen: the St. Olav Medal was conferred in 1946; in 19 he was created Knight First Class of the Order of S Olav. In 1945 Luther College, Decorah, Iowa, conferre on him the honorary degree of Doctor of Divinity. I addition to editing *Lutheraneren,* Dr. Jorgensen h edited (and will continue to edit) the Norwegian-la guage Christmas annual, *Jul i Vesterheimen.*

A number of "high spots" in Dr. Jorgensen's mini try as editor are noteworthy. Always intensely intereste in things Norwegian, he has steadfastly kept conta with Norway and has a wide acquaintanceship ther He has made two trips to the land of his birth durin his editorship. When the Germans occupied Norway 1941, *Lutheraneren* took on new importance in inte preting for American readers what was transpiring an in spearheading the ingatherings of "Relief for Norway Editor Jorgensen opposed the change of name of ou Church by the omission of the word "Norwegian." H opposition was, however, not based upon desire to retai the name as it was. His objection was to the timing o

(Continued on page 77

's one grand whirl as they run and
at, jump and eat, shout and eat,
rawl and brawl and eat. . . .

The Lady and the Manse

Everyone should be made to travel at least two thousand miles a year. There is no measuring the enlargement of sympathy and understanding in one whose mind has been staggered by the magnitude and magnificence of God's creations.

After passing the untouchable pride of mountains or tumbling, sun-dappled streams, the star-freckled skies of desert nights or billowing green-grain oceans of the plains, we are almost overwhelmed by the vast wonder of God's world.

But we still marvel most at the people God has made —people who live everywhere—from tarpaper-tin scrap shacks in the middle of nowhere, to crowded tracts in booming cities—homes of every description, containing numberless people with all their trappings. One's mind can't encompass the endless arrangements of these unknown lives, so we knew at once the thinking which produced Joann's awed comment, "Think of all the peeling knives!" And with one accord we all chorused, "Think of all the souls!"

*

You can never tell, when a child is born, what he is going to do to you, whether it be to lead or to follow, but I know that during vacation it is I who attempt both—like a frantic pup with too many kids to chase.

It's one grand whirl as they run and eat, jump and eat, shout and eat, sprawl and brawl and eat—and (except when I need them) they're always underfoot or in my hair, leaving about as much chance for privacy as sneaking sunrise past a rooster!

That brings to mind the Swedish adage about morning moments being as gold in our hands. I suppose these are the "morning" years for our little people, so

we must thank God for these hectic golden days which will pass so quickly that we'll have more peace and privacy than we ever wanted—and all too soon!

*

God looks for eternal results from His people—not just "nice" (and convenient) "busyness." In Church, as in any field, it's the yield that counts. Many members never understand that and mistake activity for achievement, but they ought to remember Old Man Monson's remark that "Running around the orchard isn't going to guarantee fruit!"

*

By this time no doubt, Convention Feet (and Seats too) are mercifully forgotten, though Mary Maas won't soon forget doing penance in Central Lutheran Church one humid evening. After removing her shoes in the comparative safety of the balcony, she was horrified to discover her feet had swelled so she couldn't get the shoes on again. She had to stilt down all those steps, through those hundreds of people, with only her tortured toes stuck precariously in her pumps. Some feat!

*

During these simmering summer days, those tearing sounds heard in church are not from anguish of repenting sinners, but mutual ripping of people from pews as demonstrated by Steve Brende's groans as he mopped his brow and unstuck his shirt; "Ugh! Summer's here for sure now that our chairs get up when we do!"

*

One of our respected "school marms," home for vacation, took the Mothers' Club to task for the number of members who call their offspring "kids." Of course we've all done it, but we can't feel too guilty about it, for we know (and she doesn't) how often they've made us the goats!

*

With Open Season on Brides in full swing, we revel in visions of radiance and magic moments caught up in Lohengrin and lace, when "two hearts shall henceforth beat as one." We review the guests, the greetings, the gifts, the rice . . . and I always remember a saying from my hometown, "Yah, now they've gotten into it with both feet!"

But Marcia Brende has a perfect comeback: "If marriage were really and truly the horrible life sentence, ball-and-chain affair so many cynics and jokers claim it to be, will somebody kindly tell me why matchmakers never try to marry off their enemies?"

*

Almost every community has someone who suffers from a bad case of chronic "Foot-in-Mouth" disease; I've had a stroke of it now and then myself. In f it's pretty hard for a pastor or his wife to avoid, one never knows when someone will become hig incensed over an entirely innocent remark. People read offense into the most surprising things.

But it doesn't upset us much anymore, for we noticed that such folks are usually offended in terms those points on which they feel most insecure. So can only react with sympathy, for we can hardly ap ogize to them for their problems.

*

In his counseling, Pastor Paul has often found t folks baffled by trouble will say that God must be p paring them to understand other people's proble But it is usually the case that God means they sh first understand themselves—not what they've done, what they are.

*

You know, I've been wondering about this busin of calling a pastor's wife a "shepherdess." I know t pastors are often referred to as shepherds, and I kn that all shepherds have helpers—but (and this is wh gets me!) a shepherd's very best helper is invariably a dog!

Oh, well, I'll settle for that interpretation, for rather be a dog coursing the Hills of Heaven, than imagine it is I who am called to wield a rod over so earthly flock.

*

Grandpa Galen says he's pretty sure most Chur members are willing to move mountains for the Lo . . . if somebody else will just get those foothills out the way first!

*

Our missionaries have many difficulties, but on o score they are so fortunate as to make us almost e vious, for they seldom (if ever) take into membersh people who are not wholly committed to Christ.

Can't you just hear the howling if our statesi churches should all clean house and demand such a sured and consecrated membership? And yet . . . wonder if we aren't cheating both the Lord and t people when we are willing to settle for less.

*

"Let us search and try our ways, and turn again the Lord" (Lam. 3:40).

"Most men will proclaim every one his own goo ness: but a faithful man, who can find?" (Prov. 20:6

"Nevertheless the foundation of God standeth sur having this seal, the Lord knoweth them that are h And let every one that nameth the name of Christ d part from iniquity" (II Tim. 2:19).

PASTORINA

n Intercultural Areas . . .

Churches That Stayed

Betty Westrom

At a community meeting held recently in St. Albans, Long Island, N. Y., special recognition was given to Trinity Lutheran Church. The official who made the speech described the new building being erected by the congregation as tangible proof that the church was "in the community to stay."

Driving around the streets which surround the church, one wonders, "Why wouldn't a church want to stay here?" Handsome houses, neatly landscaped lawns, plenty of space. . . . Indeed, St. Albans seems to have all the advantages of a comfortable suburban pattern.

And yet, many churches are fleeing from towns like St. Albans. Their reason, expressed in a delicate way, is that it is a "changing community." Those who lean more toward candor than toward diplomacy say, "The Negroes are moving in."

But Trinity Church, committed to the Christian principle of the inclusiveness of the Gospel, is serving notice by its new semi-contemporary church building that it believes in the future of St. Albans.

Although Trinity is affiliated with the Norwegian-background Evangelical Lutheran Church, it was never a foreign language "Syttende Mai" style parish. Its charter membership, 30 years ago, was composed about half of Germans and half of Norwegians.

The original little white church was erected in what was then a woodsy section of Long Island. As early as 1929 members interested in a large building began to fill penny banks, and the money began to trickle in. But building hopes ground to a halt during the depression, and the old church was covered with drab asphalt siding.

After the war there was a gradual build-up of enthusiasm for the building program, and by 1950, $30,000 had been raised. Because $30,000 was still far from the goal, the fund was loaned to a nearby mission in Massapequa.

About this time St. Albans became affected by a general population trend of non-white people moving farther out on the island. The Home Mission Board of the ELC, wanting to make sure that the parish would stay and serve its community, offered its help in erecting a new building.

RNS Photo

True Community Outreach

The Rev. Herbert Hanson, regional home mission director, met with the church board and discussed with them his hopes for a true community outreach. The inclusive approach received a 100 per cent endorsement by board members.

For the first time in the history of the synod, mission board funds for building were made available to an established congregation. Plans were made for the $96,000 building. The light brick church, with its spire and the huge illuminated cross at the entrance, will seat 270 persons.

Solid teaching of the Word of God has been the principal tool for evangelizing the area, according to the Rev. Arnold G. Nelson, pastor since June, 1953. A man with 17 years' experience as an accountant, he came directly to Trinity after his ordination.

Membership requirements are kept high at Trinity —for a purpose. "We want new members to know

what they're doing and to know the basic doctrines of the Lutheran Church," Pastor Nelson explains, "so our adult instruction period is 12 or 13 weeks long."

To prepare them for leadership responsibilities he also requires study of the constitution of the congregation and the yearbook of The Evangelical Lutheran Church. On April 8, 32 new members were received, including 17 Negroes and one Jew.

Counting the three adult classes, Sunday school enrollment is 195. Thirty-one men comprise one Bible class. There are more than 25 non-white children and adults in the school, and more and more attend each Sunday. Seven Negro children sing in the junior choir.

A systematic study of the community was carried out in 1955. Twenty-seven lay workers were directed by Miss Thelma Tollefson of the National Lutheran Council, an experienced organizer dedicated to the idea of community outreach.

Four months of doorbell ringing by the "team" gave the evangelism program a real boost. The visitation program is still being continued on a month-by-month basis.

One couple in Trinity church provides a vivid illustration of the intercultural character of the parish. The wife had an Irish grandfather, a Mexican grandmother, and a Negro mother. Her husband is a native of the West Indies.

Trinity Church has grown to a baptized membership of 354, and the attendance is growing, but Pastor Nelson's greatest satisfaction is in seeing the lives which are changed by the teaching of the church.

Many of the Negroes had been out of spiritual touch for years. He cites the example of a man and his wife who had been unable to find peace with God in the emotional excesses of their earlier worship experiences. Their spiritual life has flowered under the dignity of the Lutheran worship and the searching study of the Word of God, and they are now deeply committed Christians.

Is There a Second Chance?

But what of a church which has let its first opportunity slip by—a church which recognizes its community responsibility somewhat belatedly? In this sort of parish is there any second chance for success?

This is the story of St. Paul's Lutheran Church in Brooklyn, a church which was almost too late with its Christian concern. Organized 66 years ago, St. Paul's was at first predominantly Swedish; and, like a typical immigrant church, had neglected other nationalities. Twenty years ago Swedish language services were still being held.

Baptized membership reached its peak in 1925, with 487 members. With the changing of the neighborhood membership began to decline until it was down to 233 in 1952. There had been sporadic efforts to reach the community, but no real inter-cultural work was tempted until five years ago.

By 1951, most of the old members had moved. "Co muting" members kept the church financially solve but it was soon apparent that the parish must dr members from its own community or die. Elderly me bers retained their membership, but the young marri people transferred to suburban churches. For two ye there had been no Sunday school—this in a neighb hood where hundreds of youngsters were growing without religious training!

The Rev. Glen Pierson, then regional home missio executive for the Augustana Lutheran Church, took interest in this church which was dying right in t midst of a thickly populated area. His board offer financial help, and the congregation voted to go all o on community outreach. The National Lutheran Cou cil also agreed to give an assist, and once more it w Thelma Tollefson who was sent to help lay the groun work. She came in September, 1951, ahead of Interi Pastor Vincent Hawkinson.

Thelma helped enthusiastic laymen to organize Sunday school, so that when the pastor arrived in D cember he found a revived church school of 33 youn sters from the neighborhood. Children's recreation wor started the summer before by Seminary Student Ker neth Dugan, was also revived.

"Why Haven't You Come Before?"

But how was St. Paul's to make a real impact on it neighborhood, the Bedford-Stuyvesant area of Brooklyn Although blight had begun to creep into the fringes, i was a fairly attractive community. Stone row-house with second-floor entrances, many home owners, work ers with a stable income . . . it was that sort of a neigh borhood.

The most obvious approach to the community would have been a conventional door-to-door survey, but thi plan was rejected. Looking down the street from St Paul's you see one church steeple after another . . . big buildings built by the solid major denominations. Add to these the countless storefront meeting places of th sects, and there are about 200 churches in the three square-mile area.

The community had been "surveyed to death," s Thelma suggested a more casual "visitation survey," gathering information informally as they visited th homes.

Sunday school and a Bible story hour provided entre into many homes. A visitor was welcomed if she coul say, "I'm Georgie's Sunday school teacher."

Again and again the visitors saw unhappy results o having waited too long. Many of the Negro people ha lived for years in the community. For years they ha seen the beautiful yellow brick Gothic Church, and fo

ars they had felt that it was "out of bounds" for them. "Why haven't you come before?" they would ask, and e visitors could only confess their sin of selfishness d admit that they were late.

scar Johnson—Charter Member

the summer of 1952 the newly-ordained Pastor Ken-th Dugan accepted the call to St. Paul's Church, here he had served as a student. For three years he d energetic work among the people of the community. hen he left in 1955, there was an interval in which ere was no pastor, but Miss Anna Wendell, the parish orker, kept the congregation's program going.

The name of one of the first Negro members would ve looked right at home among the Swedish names the charter membership roll. Oscar Johnson was his me, and he is now Sunday school superintendent.

Six months ago the Rev. Hugo Anderson, a veteran stor from Kenora, Ontario, came to serve St. Paul's. plaque in the narthex, given for the highest per-ntage of attendance at a district meeting, is the pride the Luther League, which Pastor Anderson recently vived. The League boasts just eight members, but all ght were on hand for the count!

Youth work is getting a big boost at St. Paul's these ys, and most of it is directed by Seminarian Lee esley and the Brotherhood men. Lee is a negro boy, rn in Georgia, who moved to New Jersey at the age eight. He joined the Lutheran Church at Upsala ollege, East Orange, N. J. where he was studying to a research chemist. Lee was working for a Newark ug company when he was called into the ministry. is interest in sports gives him a special "in" with the ung people.

Devotions, music and drama, shuffleboard, and ping-ng are featured at the Tuesday night youth center eetings.

Pastor Anderson talks eagerly about the enthusiasm St. Paul's members. Thirty per cent of them are egroes, and Sunday attendance is about 60 per cent egro. Of 22 members received last year, 17 were from e neighborhood. St. Paul's was late in discovering its mmunity, but it is hard at work regaining lost ground. s baptized membership has begun to rise, and now ands at 255.

ncreasing numbers of Lutheran churches in changing eighborhoods are responding to the challenge. Trinity nd St. Paul's offer proof that it needn't be just a hold-ng action, an effort to salvage something from the bble. A parish should not be content to "make do" ith an ill-equipped plant and a desperation program. congregation needs the aggressive air of a church at's in love with its community and wants to help at community remain a desirable one.

The Things That Belong to Your Peace

Harold B. Kildahl Jr.

THE TENTH SUNDAY AFTER TRINITY
August 5, 1956
Text: Luke 19:1-48

There is an opportunity here for a field day—opportunity to get out the book, sharpen the tongue, and cut to ribbons those who believe that social activities in the church are perfectly all right. Maybe some will find the sharp tingle of satisfaction in following that course. But not us—not us. It is far more important for us to realize that what our Lord said to the city of Jerusalem in that day is applicable also to men of today.

Here Jesus predicted the destruction of the holy city—because it had failed to face up to the reality of sin, because it had refused to heed the Word of the Lord, because it had rejected the Savior, because it had insisted upon going its own merry way without giving consideration to the things of God, the things which belong to peace. And instead of using the temple for the intended purpose of worship, the temple itself had become a market place where private operators and priests together profited at the expense of the people. Religion had "gone down the drain" and in its place was a mere mockery of what it once had been.

What happened to the city, happens to men. To refuse to recognize sin, but to find other explanations for human conduct; to flee from reality by seeking recourse in a host of escapes; to reject the truths of God and simply play at philosophy; to turn a deaf ear to the Savior and spend life in a constant merry-go-round of personal pleasures; to let the church fall into total ruin by forsaking any semblance of true worship—or, in other words, to cut God out of both heart and mind is to court disaster, final and total. For there will be no peace.

Your peace, you see, consists of several things—as Christ suggested in the text. He said: "The things which belong to your peace." What are they? The acknowledgement of God, the acceptance of His Word, the reliance on Christ, the obedience to His command, the satisfaction of His grace, the claim of His promise—all of this, and a sanctified and godly life lived in Jesus' name.

You and all of you can do as you please. Of course! The people of Jerusalem did just that, and many more have followed. There is no coercion and no compulsion about the Gospel. You can receive it if you will, or reject it if you desire. But what happened to a city must also happen to those who reject the Christ and His Word. Your peace is at hand. You can have it if you will, for Christ came to seek and save you.

What We Are Here For

P. E. Van Tassel

What *are* we here for? Is it possible to know the purpose of life? If we think we know the answer, how may we be sure that it is the right answer? Questions like these do rise up in the minds of thinking people. Man is endowed with an enquiring mind, and if he permits the inquisitive nature of his thoughts to function, these questions will come back time and time again.

This is also true of God's people. It doesn't require any overdose of psychology to grasp the fact that basically all minds are the same, whether they be in the heads of worldings or Christians. St. Paul says it is the "spirit" of the mind that needs to be renewed (Eph. 4:23). The thinking process itself is similar in all. Some intellects are sharper than others; some are formally trained while others are not. But it is not the mind as such that is changed by the new birth. The mind before conversion is the same mind after conversion. It is the "spirit" of the mind that undergoes the change—the *kind of thinking* that now takes place.

So the answer to the question of life's purpose is sought in an entirely different "spirit" by the Christian mind than it is by the secular mind. The Christian seeks the answer in God's written book, the Bible. He seeks the answer from God's Incarnate Book, Jesus Christ.

One of the places where the Incarnate Word through the written Word deals with this question is John 15:1-8. In fact, all of John 15 is "the-purpose-of-life" chapter for Christians.

We are here to *bear* fruit, not to *eat* fruit. There are countless people who think that the purpose of life consists in *eating* fruit, that is, enjoying life to the full in a purely secular sense. Jesus says otherwise. He says that the purpose of life for His people is *bearing* fruit, not eating it. What kind of fruit Jesus has in mind is also described: "the fruits of righteousness," the sanctified virtues, as they are listed by Paul in Gal. 5:22-23. Read the list! It is a brief cyclopedia of New Testament ethics, a short catalog of the Christian virtues.

God has saved us at the price of His Son's death. But He expects to get something out of this tremendc investment. "This is the will of God, even your sa tification."

There is a divine utilitarianism in the New Testame not the secular kind put forward by John Stuart M "the greatest happiness of the greatest number." Chris utilitarianism seeks "the greatest holiness of the great number." The purpose of life does not consist in bei happy, but in being holy. Holiness, God-likeness, is be man's constant aim. At the same time it is the o foundation for true happiness. The truly happy pers is not unloving but loving, not sad but joyful, not e but good, not traitorous but faithful, not proud b meek, not rash but self-controlled (Gal. 5:22-23).

God has planted a New Vine in the world. Jes Christ is a New Moral Stem. We are not saved morality. His blood shed on the cross is our one ho of forgiveness. But we are saved in order to becor morally renewed creatures. Jesus is a new Moral Ste from which all the Christian virtues are to grow. G didn't send His Son in order to create an atomic mus room of divine force, or to bear us away to some oth planet, or to create a new race of Nietzschean superme

God planted Jesus as a New Root for the human ra God wants to fill the world with holy men. God wan to reap a harvest of sanctified persons. He has made tremendous investment, and like any good business ma He expects at least a fair return.

We Christians are here for this purpose: to be branch on a new kind of Vine, to bear the fruit of that Vir We are to be vitally attached to a New Moral Ste in order to show the world what kind of Stem it

How, then? If we are not bearing fruit there mu be something wrong with the attachment. There mu be a loose connection somewhere. Many things a wrong in the world today because of loose connectior We ought to examine the connecting point more ca fully, that place where the branch is attached to t Stem. This is urgent. For Jesus warns us that a fru less branch will not be tolerated (John 15:6).

The secret of fruit-bearing for any branch is to r main in close contact with the vine. In fact, it is hard a secret; it is a plain fact of nature. All that any bran needs is in its vine. No branch of any kind needs go beyond its own vine for anything. You are Chris branch. He is your Vine. Don't go beyond Him f your needs. Don't become attached to some other ste Christ is your Stem. The world has many stems which you could easily be attached. But then you w bear the world's fruit. And then you will miss Goc purpose for your life. Jesus says, "Abide in me." The you have it. Hanging on to this Stem by faith—that how Christian virtues are produced. And that, in tur is why we are here.

utheraneren

(ontinued from page 772)

e movement—while Norway was still occupied and war. He has been the active proponent of the move- ent toward union. I shall never forget his editorial, ritten immediately following the first meeting of the int Union Committee, in which he pointed out that is would be the first union to break across lines of tional origin, and in which he advocated such a ion. Both in 1948 and now he has been in favor of r membership in the World Council of Churches.

As one pages through the yellowing pages of *Kirkelig Maanedstidende* (or of *Budbæreren* or the earlier *Lutheraneren,* for that matter) one gets a picture of an immigrant Church in a foreign land. One finds it difficult to see in those pages the promise of what has transpired in the Church of our generation. Yet the seed is there—a common faith, a common purpose, a will to work. To the Norwegian-language press, down to our very day, should go much credit for planting the seed, the fruit of which we are today harvesting.

God bless the memory of *Lutheraneren!*

Correspondence

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

MORE ABOUT CHURCH SUPPERS

read with interest "Who Pays for Church Suppers?" agree with the practical side of the article. I would in favor of church suppers if they were nearly free. low many times I have heard older people tell about a rtain church supper years ago. How much fun and llowship they had! My mother remembers the time e had to take a squealing youngster outside, and there et another distressed mother with an unruly little y. I was the squealing youngster, my husband the ttle boy. Neither ever remembered how many dollars ere collected or what food was served. In these days of nsociable TV, the split family movie program, the ubs for the young and a different one for the little lder young, etc., the church supper can serve as THE cial event of the year where whole families congre- ate. To eat cheap? Perhaps, but if you look down eep you'll find that most people come to meet the eighbors they never visit, to exclaim over the children ho have grown so fast, to share in that friendly air f excitement that prevails anyplace where whole fam- ies are gathered. What better place is there to draw eighbors, friends, and families in close unity than in e church? Perhaps some church member who is a non- ttender discovers he rather enjoys this fellowship, and at these regular church members aren't the stiffs he ought they were. Besides that it gives our children any pleasant memories that are connected with the hurch. Someday that warm, friendly feeling may in- pire them to seek again the consolation the Church has o offer.

What if "we, the church members, pay for church upper profits"? We are the ones who reap the profits f joy in working together, sharing together, and the almost extinct pleasure of packing the whole family in the car and "going together."

MRS. RAY KNUDSEN
Rosholt, S. Dak.

A PARABLE

Although there were those who felt prior to the 1956 ELC Convention that Lutheran federation might be preferable to union, as events unfolded, particularly on June 22 and 23, it seemed to most of the delegates that there was great wisdom in Dr. Schiotz's exhortation, "Pluck the fruit that's ripe!" Since it was not possible at the Convention to relate and apply the little "parable" below, it is now submitted to you for publication in LUTHERAN HERALD. Since Saturday it has evolved into a sonnet of sorts.

GREEN MEANS "GO"

Off Washington to Portland turned a man
Toward Central Lutheran Church, Convention bound,
And as he drove, some traffic lights he found
Bright red, but not the first, so he began
To cross South Third, advancing in the van
Of jostling cars, 'mid many a city sound.
When he had crossed that street and glanced around,
He saw that changed was Fourth Street's stop light ban.
Straight on he sped, too fast; at Fifth he sat
Till red was green. "A parable!" he thought.
"The green light there on Third, why surely that
Says, 'Pluck the fruit that's ripe!' Please God, might not
The red that shortly changed mean Lutheran Free?
The last: 'Work, wait; then federate all three.'"

Had there been a chance to speak on the Convention floor, I would have closed my remarks as follows: "What a God we have! What a Church! What a Convention! What a President! What a President Emeritus! And what a new church we shall have, if the Lord wills!"

LOWELL J. SATRE

Meditations for the Family Altar

J. R. Hester

TOWARD THE ELEVENTH SUNDAY AFTER TRINITY

The Epistle: I Corinthians 15:1-10 — **The Gospel: Luke 18:9-**

Monday, August 6
WHAT GOD MAKES OF ME

Read I Corinthians 15:1-10

By the grace of God I am what I am, and his grace toward me was not in vain.

Paul was not telling anybody what a great fellow he was. He did not hold himself in undue esteem. He remembered his past record, his self-righteousness, his persecution of the Church. If he was now a great leader, if he was a hard-working and successful apostle of the Lord Jesus Christ, well known among the Christians, let God have the glory. Paul was ready to say he was what he was by the grace of God. Not Paul, mind you, made Paul what he was, but God.

The same, of course, applies to any Christian. Not by works, nor by self-esteem, nor by anything man can say or do, are any of us great. By the grace of God we are saved, we amount to something, we are useful.

And having given God the glory, Paul was ready to state that he had not stopped God from carrying out His purposes in him, once he had met the Lord Jesus.

Let Thy grace abound in me. Amen.

✚

Tuesday, August 7
SHE WAS SAVED

Read Luke 7:36-50

And he said to the woman, "Your faith has saved you; go in peace."

There was a real determination on the part of this woman to come into the presence of Jesus. She was a sinner and she knew that Jesus had forgiveness for her. There were several reasons why she could have hesitated to come. One of them was that she would interfere with the dinner party going on in Simon's house. Another was that those present knew her for what she was and would raise their eyebrows because of her. But she came anyhow.

And Jesus received her. He accepted the offering she made. He sent her away, forgiven and saved. She came seeking and was sent away blessed.

To be saved means to have peace with God. There are many who do not know what this is. The reason they do not know it is because they have not gone to Jesus. They have not taken their sins to Him and asked His forgiveness.

Have you found what it means to "go in peace"? Don't delay. Find out now!

✚

Wednesday, August 8
WALKING

Read Romans 6:1-6

That . . . we too might walk in ne ness of life.

Life is a walk. Either it is with G or it is away from God. It is never a circle.

When we know Christ and have let Holy Spirit apply His saving grace up us, we become new creatures and start the new walk.

It is a good walk. There is a spr in the step, for we are full of joy. are going with God. It is a walk th knows where it's going. No more that uncertainty, that aimlessness that longs to the children of the world. It a walk under a load. If it were not this load, there would be no real purp in it. When we walk with God we under orders to serve God. He points all manner of needs with which we to be concerned.

It is an interesting walk. It goes on high places where the view is good. A sometimes you can see so far that a of heaven shows.

✚

Thursday, August 9
GOOD ENDING

Read Matthew 21:28-31

And he answered, "I will not"; but afterward he repented and went.

This son got off to a bad start, just as all people do. Everyone is an enemy of God until the important change takes place. He was smart with his answer. The father had asked him to work in the vineyard. He simply said "no." He was pointblank about it. He flatly refused.

Then he thought it over. Something happened inside him to make him realize that he was wrong in his answer to his father. He changed his mind and went to work. He started wrong but ended well. At first, against his father's will, he came at last to agree with his father's will.

Jesus makes a contrast between those who say they will, then don't, and those who say they won't, then do. The whole lesson is one of the need of repentance. The important words here are these: "he repented." When this took place he did the father's will.

How many of us are saying "yes," then living a "no"? God change that for us!

✚

Friday, August 10
HIS PART AND OURS

Read I John 1:8—2:2

If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.

How faithfully God holds to His part of the bargain! He will forgive. He is anxious to do so. In fact, He is more anxious to forgive man than man is to be forgiven. He is the father of the prodigal, looking for the return of the son; He is the shepherd looking for the sheep that is lost. He is the one who is waiting to rejoice over the finding of the lost coin. He is ready always to fulfill His part of the agreement.

But something is left to us. We have our part to fulfill. John says, *"If* we confess our sins," then, God can do His part. So much depends on the *if*. Here is the beginning that can lead to a blessed happening. To confess our sins is to open the door to God so that He can come in and sweep us clean and set us free.

It takes two: God and me. May I never hinder God in His plan for me! God help me to confess my sins and thus let Him in.

✚

Saturday, August 11
TO BE HUMBLE

Read Matthew 23:9-12

He who is greatest among you shall your servant; whoever exalts himself w be humbled, and whoever humbles hi self will be exalted.

Some of the familiar teachings of Jes are not so easily put to work in life. be humble is a command of the Savio but it is not an easy thing to be humb The wish to be great by means of t usual way to greatness—as the wor rates it—is found inside the hearts of of us. Jesus keeps reminding us that we are to be great we must be humb

But we must watch it! If we st out by saying, "If I am humble, th I will be great," we will never make Ambition has no place in this schem This is no plan, or scheme, at all.

To be humble does not mean "excu me." It means to remember who a what we are. Just sinners who haver a ghost of a chance without the grace God, who owe everything to God. Th to go about amazed that God is lovin That He cares even for me.

Here and There on the Christian Front

Edited by Raymond M. Olson

LWF CHURCH WORKERS EXCHANGE PROGRAM

An appeal for American participation in the new Exchange of Church Workers Program of the Lutheran World Federation was issued recently by the National Lutheran Council. Coincident with the announcement that four young people are going abroad this summer as the first exchangees from America, Bernard A. Confer revealed the details of what he described as "a program of great significance for the future." Mr. Confer is secretary of the Department of World Service in the Council's Division of LWF Affairs.

He said the exchange program aims to provide opportunities for church workers, including younger pastors, laymen, and laywomen, to receive practical training in churches of other countries "that they may be more effective in their own home churches after their return." For approved applicants, he added, the LWF's Department of World Service offers to pay the cost of international travel. To the greatest extent possible, a church or church agency inviting a worker from abroad is expected to assume the living costs and out-of-pocket expenses incurred by the visitor during his period of study.

EVANGELICALS ASK FREEDOM IN LOCATING CHURCHES

"Freedom of choice must be provided in the location of churches in new communities, the executive director of the National Association of Evangelicals said in a statement sent to the American Institute of Planners. Commenting upon situations where the designation of church locations is controlled by local councils of churches, the statement said: "We go on record in our position that freedom of choice must be provided in the location of churches, since no individual organization can properly represent all Protestantism."

The statement urged that city planners engage in intercreedal consultations so that communities will provide adequate church services for their inhabitants.

THE ARCHBISHOP AND THE CHIEF RABBI

RNS Photo

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury (right), chats with Dr. Israel Brodie of London, Chief Rabbi of the British Commonwealth, at a garden party in Lambeth Palace marking the 300th anniversary of the resettlement of Jews in the British Isles. The party was sponsored by the British Council of Christians and Jews, of which Dr. Fisher is a president. Attended by some 1,000 persons, it was the final event of the tercentenary celebrations. Later, Rabbi Brodie left for a month's visit to the United States.

CONGREGATIONALISTS APPROVE MERGER

By on overwhelming vote the General Council of the Congregational Christian Churches approved a proposed merger with the Evangelical and Reformed Church in 1957. The action came after an extraordinary all-night session brought about by the bitter opposition of an anti-merger minority.

In an effort to block the merger, opponents proposed that the minutes of executive committee meetings during the last two years be read. This was ordered when the opponents claimed that a summary did not reveal all the facts. Sixteen ministers took turns reading the voluminous reports for a period of nine and a half hours.

Then, after further discussion, the delegates voted 1,314 to 101 in favor of a resolution approving the report of the executive committee which included plans for the proposed union. A second enabling resolution authorized the calling of the first General Synod of the new United Church of Christ at Cleveland in June, 1957. The proposed new Church, with 2,000,000 members, will rank as the seventh largest Protestant body in the country. The matter has been under consideration for 14 years.

WORTHY OF NOTE . . .

Appointment of Dr. Adolf Wischmann as head of the Foreign Office of the Evangelical Church in Germany (EKID) has been confirmed. He succeeds Pastor Martin Niemoeller in the post. . . . Conversations on closer relations between the Church of England and the Methodist Church have been begun by delegates from the two bodies.

IOWA PARSONAGE DEDICATED

The new parsonage of Siloam Church, Paullina, Iowa, parish of the Rev. P. L. Kvitne, was dedicated June 17 by Dr. V. T. Jordahl, president of the South Central District. Participating in the festivities were Pastors K. G. Hatlen and E. S. Skaar, respectively a former pastor and a son of the congregation. The new parsonage represents a value of more than $18,000, but the actual cost amounts to about $14,000, due to much donated labor by parishioners.

FOR SALE

For Sale: Clipper job printing press, size 10x14. Also 20 different kinds of type, all sizes of leads and several kinds of ink. A complete equipment for printing cards, stationery, church and business bulletins, etc. Should know the printing business in order to operate the press and set the type. The Rev. R. M. Vordale, Tyler, Minn.

CHANGES OF ADDRESS FOR ELC PASTORS

M. A. Berkeland, 2246 Luther Place, St. Paul 8, Minn., 6-7-56

John E. Borgen, Rt. 3, Box 245, Mt. Vernon, Wash., 7-1-56

Alton Christensen, 5509 Blythewood, Houston 21, Tex., 7-1-56

Stewart Dale, 3321 Dupont Ave. S., Minneapolis, Minn., 6-15-56

S. Philip Froiland, 1114 2nd St. N., Fargo, N. Dak., 6-19-56

Roy W. Gilbertson, New Town, N. Dak., 7-1-56

C. Blaine Gunderson, La Crosse, Wash., 6-30-56

Olaf Hansen, Luther Seminary 921, 2 Chome, Saginomiya, Nakano-ku, Tokyo, Japan

W. Lowell Jacobson, Alexander, N. Dak., 6-1-56

C. H. Johnson, Vet. Adm. Hosp., Ft. Meade, S. Dak., 7-1-56

Elmer J. Johnson, 225 E. Bluff St., Marseilles, Ill., 7-1-56

Robert L. Johnson, Box 287 Arusha, Tanganyika, E. Africa, 6-7-56

Norman C. Johnshoy, USAF Chaplain, School Lackland AFB, San Antonio, Tex., 5-20-56

Robt. Kompelien, Waseca, Minn., 6-17-56

T. W. Maakestad, 114 N. 8th St., Estherville, Ia., 7-1-56

A. O. Nesset, 200 Pleasant, Decorah, Ia., 7-11-56

Sidney A. Rand, 5000 Emerson Ave. S., Minneapolis, Minn., 7-1-56

A. M. Rusten, 605 Monroe, Black River Falls, Wis., 6-27-56

J. N. Skepstad, Parkland, Wash., 7-8-56

J. B. Stolee, LCBI, Outlook, Sask., Can., 7-1-56

O. K. Storaasli, Camp Nidaros, Richville, Minn. (Temp.), 6-15-56

S. L. Tallakson, 640 First Avenue, Eau Claire, Wis., 7-1-56

W. D. Tollefson, 872 Elford Drive, Seattle, Wash., 7-1-56

Norris Erdal, 706 2nd St. N. E., Little Falls, Minn., 7-1-56

Sev. Gjerde, 316 E. 2nd St., Blue Earth, Minn., 6-30-56

J. J. Jacobson, c/o Fargo Toggery, Fargo, N. Dak., 7-1-56

T. O. Torgeson, 649 W. 113th St., Chicago 28, Ill., 6-1-56

Carroll Ellertson, 188 Arthur S. E., Minneapolis, Minn., 7-1-56

Walter H. Evenson, Lutheran Mission Bungu Rlwy., Makuyuni, Private Bag, P. Tanga, Tanganyika, E. Africa, 7-1-56

J. David Simonson, Marangu T.T. Cen Private Bag, Moshi, Tanganyika, E. Afr 7-1-56

W. L. Conradson, Base Chapel, Homest AFB, Fla., 6-13-56

NEWLY ORDAINED PASTORS

Carl H. Lee, Big Sandy, Mont., 7-1-56

Harold A. Lindberg, Box 62, De Soto, W 6-5-56

Luther D. Monson, Navarino, Wis., 7-1

Herman A. Muus, 322 Plymouth Ave. Minneapolis, Minn., 9-1-56

Harold L. Naig, Sloan, Iowa, 8-1-56

Arthur A. Nelson, Starbuck, Man., Ca 6-1-56

Roger Nostbakken, Armena, Alta., 7-1-56

Paul C. Oas, 2100 W. 76th St., Minn apolis 23, Minn., 6-1-56

Eric V. Pedersen, 808 10th St. E., Sask toon, Sask., Can., 7-1-56

Harold J. Peterson, Battle Lake, Min 7-1-56

Donald J. Sneen, Rt. 1, Centuria, Wi 6-14-56

Robert L. Sorenson, Box 76, Benson, Min 8-1-56

Leroy W. Stadem, Platte, S. Dak., 7-1-

Ira J. Tanner, Greenwood, Wis., 7-1-56

Charles H. Akre, 404 3rd Ave. N. Waseca, Minn., 6-11-56

Vern P. Asleson, c/o Our Saviour's, Mont video, Minn., 9-2-56

Bruce W. Boyce, St. Olaf, Ia., 7-1-56

Lloyd Dahl, Wetaskiwin, Alta., Can., 7-1-

Byron W. Edwards, Sherwood, N. Dak 6-15-56

Norman Eitrheim, Tyler, Minn., 8-1-56

Marlow N. Engberg, 708 7th St., Fowle Colo., 7-1-56

Robert H. Fedde, Morden, Man., Can 7-1-56

Lester W. Hoffmann, 872 W. 21st St., Sa Pedro, Calif., 7-9-56

Harris E. Kaasa, Watertown, S. Dak 7-1-56

Floyd R. Larsen, Clinton, Wash., 6-6-56

Lester Larson, Rt. 2, Kenyon, Minn., 6-1-5

Do you mothers and fathers, sisters and brothers, and, perhaps, neighborhood friends wonder whether your boy or girl, man or woman, way out there in California, down in Texas, up in Washington, or even in Minnesota is attending a Lutheran church? By simply filling out this coupon and sending it in, perhaps a family will be saved for the Church.

I KNOW SOMEONE WHO SHOULD BE IN A LUTHERAN CHURCH

Name _____

_____

(ADDRESS)

at _____

(CITY) (STATE)

I would like to know if they are attending a Lutheran church in this area. You may mention my name: (yes) ..... (no) .....

Signed:

Name _____

Address _____

Send to—The Parish Conservation Service
422 South Fifth Street
Minneapolis 15, Minnesota

THE PARISH CONSERVATION SERVICE

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

ms

l acre farm in western Wis. village. 7 n modern house, barn with silo, and a ding containing garage, granary, chicken and machine shed. Lutheran church in ge. 474-1A

inesses

ery desirable property on Long Lake near Lake, Wis. 180 ft. lake frontage. Four ldings: 9 room cottage, 4 room cottage, oom cottage, garage and woodshed. Fur- ings and equipment to go with property. 474-2C

mall bakery and lunch counter in county town, northeastern Iowa. Pop. of 3,300; d schools, active ELC church. Widow st sell. 474-3C

General merchandise, men's wear and ceries, well-established, central Wisconsin. od building, 26x125; inventory, $9,000. ner retiring, might lease. Lutheran com- nity. 474-4C

Modern self-service grocery store and meat rket in busy resort territory, northern isconsin. Good schools, 2 Lutheran urches. Store has two 10 ft. meat counters, lk-in meat box, frosted food case, etc., nplete grocery stock. Main street location. ll sell reasonable. 474-5C

Very good implement business, and all dern house, located in rich agricultural tion of Minn. Lutheran community. Will nsider trading for good farm in Minne- a; Goodhue, Dodge or Olmstad counties ferred. 474-6C

International Harvester dealership in south- n Minnesota. Ample territory. No used uipment, stock very current, will adjust ventory to suit buyer. Consider real estate de—liberal terms—buildings rented very sonably. A money-maker; one of the ter dealerships in state. Owner forced to ire. 42 yrs. in same location. 474-7C

15 bed nursing home in northern Minn. ath in family. Strong Lutheran community. al for retired pastor. 474-8C

WANTED TO BUY

Will trade 359 acre Fillmore Co., Minn., m for good equitable business. Modern room house, good buildings and roads. very good producer. On school bus and il route. Lutheran community. Can be rchased $10,000 down. 474-9C

FOR RENT

Room for older working girl, privileges to get breakfast, in pleasant south Minneapolis home. 1 other adult. Near bus line and ELC church. 474-10B

Rooms in private home, south Minneapolis, for Christian couples. Cooking privileges can be arranged. Share bath. No drinking. 474-11B

4 room cottage on Long Lake, near Rice Lake, Wis. Available July 15-Sept. 1, by week or month. 2 bedrooms. $22.50 per week, $40 for 2 weeks. 474-12B

WANTED TO RENT

Would like to rent, with option to buy later on if satisfactory, 320 or more acres of good improved farm land in ELC community, spring of 1957. Life-time experience on farm. Will furnish necessary references. 474-13A

Couple and 13 yr. old boy need 4-5 room apartment, near ELC church in Chicago, west or northwest preferred. 474-14B

Luther Seminary senior and wife seek small furnished apartment in St. Anthony Park, St. Paul, near seminary. Will be ready to occupy by September 1. 474-15B

POSITION WANTED

Companion, some light housework, no washing, some ironing. South Minneapolis preferred. 474-16D

Mature Christian woman will travel as companion. Can type, read and sing in three languages. Foreign travel acceptable. 474-17D

HELP WANTED

Christian housemother wanted for girls' dormitory in a Christian college in Minneapolis. Duties begin about September 1. 474-18F

Housekeeper, Christian woman, age 30-50, for 2 adults in business. Modern home, electrical appliances. Air-conditioned room with TV, private bath. Scandinavian cooking preferred. Good home for right woman. References required. Former housekeeper with us 18 years. Convenient transportation. Minneapolis. 474-19F

Kind, cooperative housekeeper wanted to care for elderly couple, woman is invalid, in south Minneapolis home. 474-20F

Elderly widow, not invalid, wishes refined woman companion to share her home and drive her car. Small town, fine community in Grand Forks Co., North Dakota. 474-21F

Church secretary, full or part-time, wanted by Lutheran church in St. Paul, Minn. 474-22F

Teacher to teach kindergarten in a Christian Day School each morning 2½ hours and work in church office in the afternoons. Sacramento, California. 474-23F

Girl in Luther League office of ELC Hdqtrs. to be receptionist, open mail, handle quarterly mailings. Must be cheerful; work includes many details and public relations. 474-24F

Matron, 40-50, experienced in duties of a supervisor in an institution, knowledge of nursing and cooking, and ability to meet the public. Congenial working conditions, good salary and apartment, hospitalization and savings plan, in Home for Aged located in a quiet residential section of Chicago. 474-25F

Opening for Director of Nurses and School of Nursing in a well-established hospital in southern Minnesota. 474-26F

Opening for nursing arts instructor, also a clinical supervisor, in well-established hospital in southern Minnesota. Salary dependent upon education and experience. 474-27F

Special teacher, for remedial work and consultation with school, needed by children's home in SE So. Dak., beginning September 1. 474-28G

Housemother and father needed immediately by children's home in SE So. Dak., caring for adolescents. Couple could be considered. Experience desirable. Salary dependent on training and experience. Liberal health insurance plan, social security, paid vacation and sick leave. 474-29G

Custodian, registered nurse or licensed practical nurse, for church Home for Aged in northwestern Minn. Can be husband and wife combination. New, modern building. Desirable apartment for married couple. 474-30G

Attorney; western Wisconsin town of 1,000 could use active man. Attractive office space available. ELC churches in town and area. 474-31G

Elderly man, or married couple, wanted for chores and light work around farm, eastern Wisconsin. 474-32G

Elderly man, Norwegian Lutheran, wanted to help with chores, repair work, on small western Minnesota farm. More for home than wages. 474-33G

Maintenance man, handy with tools, experienced in making repairs, knowledge of electrical and boiler maintenance useful but not necessary. Room, board, liberal salary, hospitalization and savings plan, Home for Aged in a quiet residential section of Chicago. 474-34G

Stonecutters wanted in a southwestern Minnesota town. Community has fine schools and churches. 474-35G

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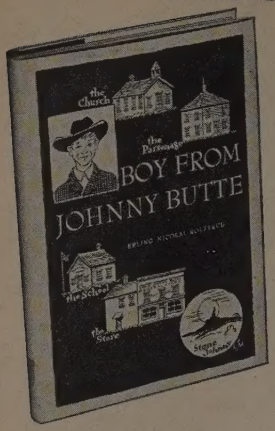
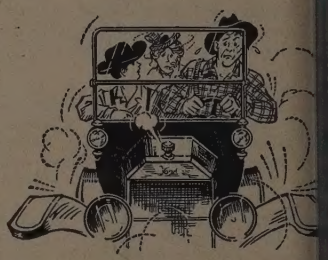


Another Good Story

from the Pen of

Erling N. Rolfsrud

BOY FROM JOHNNY BUTTE



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